

10-10-68

An Old Favorite

THERE'S MUSIC IN THE AIR

By Fanny Crosby



FANNY CROSBY (Mrs. Frances Jane Van Alstyne) has long been familiar to American readers as the blind writer of hymns and songs. She was born in 1820 at Southeast, N. Y., and is now a resident of Bridgeport, Conn. When six months old Mrs. Van Alstyne lost her sight, and her education was gained in the New York Institute For the Blind. She has written more than 3,000 hymns and songs, among them being "Safe In the Arms of Jesus," "Jesus, Keep Me Near the Cross," "There's Music In the Air" and "Hazel Dell."

THERE'S music in the air, when the infant morn is nigh,
And faint its blush is seen, on the bright and laughing sky—
Many a harp's ecstatic sound, with its thrill of joy profound,
While we list enchanted there, to the music in the air.

There's music in the air, when the noontide's sultry beam
Reflects a golden light on the distant mountain stream;
When beneath some grateful shade, sorrow's aching head is laid,
Sweetly to the spirit there, comes the music in the air.

There's music in the air, when the twilight's gentle sigh
Is lost on evening's breast, as its pensive beauties die,
Then, of then, the loved ones gone wake the pure celestial song—
Angel voices greet us there, in the music of the air.

THE STORM BIRD.

THE MANCHESTER.

From the sails of the blowing mast,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,

From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,

From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,

From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,

From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,

From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,

From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,

From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,

From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,
From the sunset waters red,

One awful moment passed! A shock!
The Storm Bird's prow was on a rock!
While surges white above her curled—
Tides drifting to another world.

I knew not then what passed between
That hour, and when an island green
Smiled softly from the wreck-strewn
sand.

While fast I held Nell's death-cold
hand.

I knew full soon—I knew too well
The tale my darling's grave will tell.

This island home for which we steered
By many long, long years endeared,
Endeared by vigils side by side
Of her who with the Storm Bird died,
So long, so very long ago

That looks once raven now are snow,
This island home shall mark the spot,
Though by the world it be forgot,
Where sleep two lovers—Nell and I,
Beneath the same blue summer sky.

Oh, that the hour I've waited long,
Would bear me with a strain of song,
Into that haven o'er the sea,
And I were with thee, Nell, with thee.

A SPIRIT REVEALS LOST WILL.

(Continued From First Page.)

ing all the litigation that has followed
and that still continues in the courts.

It is one of the teachings of Spirit-
ualism that when a man departs this
mortal sphere, that if he has com-
mitted any questionable deed or has
been party to anything of that char-
acter, his spirit never rests until this
deed has been atoned for by confes-
sions in some manner or other. The
faithful declare that this is proved by
the actions of Judge Suit. They do
not say that he was guilty of a crime
in suppressing the will of Hiram H.
Bradley, but they do intimate that
he was a party to the deed.

In substance, the will found among
the papers of the late Judge Suit, and
admitted to probate on the evidence
furnished by the man named at the
seance and by that of Parrish and
Miss Smith was as follows:

"One third of the estate is to go to
the widow (Mrs. J. G. Miller); \$1000
to a nephew, Frank Bradley; \$1000
to a brother, John Bradley; a tract of
and (some eight acres) outlaying the
corporation limits, to go to the city
of Frankfort; the remainder to go to
the local lodge of Knights Templars,
for the benefit of indigent knights,
their wives and orphans."

Long before the marvelous mes-
sage arrived from the land of myster-
ies the books and papers of Judge
Suit had received a thorough going

over by a number of parties. et
when the ghost said the will as
among them the proper parties ad
no trouble in finding the same. he
story is current that one-half of all
the moneys and real estate receiv-
ed by the Masonic Lodge went to he
attorneys, by a contract made by
them after they had found the will
and before it was made public. These
are popular tales in Frankfort.

The big case had hardly come to an
issue before those claiming the major
legacies put in an appearance.

It was alleged by the protesting
parties—Mrs. Miller and her friends
—that in the first place Hiram H.
Bradley had no brother John. His
two brothers, Barzali B. and Phin-
der Judson Bradley, had never been
known as John. In the second
place, the tract of land left to the
city was owned practically by Mrs.
Bradley herself, and her husband had
no legal right to will it away. In
the third place, the signature was
Bradley never used on legal papers.
He was in the habit of signing checks
H. H. Bradley, but never in the his-
tory of his business dealings had been
known to sign other than his full
name Hiram to deeds or other im-
portant papers.

The other side, those who fought
for the will legalization, told the story
of the seance, the voice of the spirit,
and the resultant discoveries.

A brother from Harbor Springs,
Mich., whose name was Barzali B.
Bradley, appeared and made claim to
the \$1000 and, for the purpose of pro-
bating the will, proved that his dead
brother called him John. He had a
son Frank, but this son died a year
and a day before the will was made.
It was shown that Hiram H. Brad-
ley knew that Frank was dead. The will
was probated and the judgment af-
firmed by the supreme court of In-
diana.

St. Louis Post-Dispatch.

His Time Was Not Up.

A man of a mercenary spirit had
several sons, one of whom was of the
eve of his twenty-first birthday. The
father had always been a strict disciplinarian,
keeping his boys well under parental charge,
allowing them few liberties and making them work hard.

It was with a feeling of considerable
satisfaction that the young man rose
on the morning of his birthday and be-
gan to collect his personal belongings
preparatory to starting out in the world.

The farmer, seeing his son packing
his trunk, which he rightly judged to be
evidence of the early loss of a good
farm hand, stopped at the door of the
young man's room and asked what he
was going to do.

The boy very promptly reminded his
father of the day of the month and the
year and declared his intention of striking
out in the world on his own account.

"Not much you won't," shouted the
old man, "at least not for awhile yet!
You wasn't born until after 12 o'clock,
so you can just take off them good
clothes and fix to give me another half
day's work down in the potato patch."

Fate's Ironies.

Fate at times works some strange
ironies.

Mr. McHugh, an Irish member of par-
liament, some years ago brought for-
ward a bill for the amendment of the
law relating to contempt of court in Ire-
land and was soon afterwards sentenced
to three months' imprisonment for that
offense. Mr. McHugh's bill was sent to
him in proof form while he was under-
going his sentence and revised in Kil-
mainham jail.

Two convicts were executed at the
Ichigaya prison in Japan, and one of
them as he ascended the guillotine re-
marked that he had built himself
while serving a sentence for twenty
years before.

A few years ago a story came from a
town in Staffordshire, England, of a
man who took his dog to the river to
drown it in order to save the expense
of a license, but slipped and was
drowned himself, while the dog re-
turned home.

"It is the Universal or Divine
Mind which gives power, wealth and
value to men."

The Leolyn House.



LEOLYN HOUSE PARLOR.

A fine summer home on the bank of one of the Cassadaga Lakes. The
Lake on the west side, the primitive forest on the east, and beautiful parks
on the north and south. Good boating, fishing and magnificent drives.
Delicious home cooking. Table supplied with the best of everything.
Fresh fruit, vegetables and berries furnished by the farmers every morning.
Imperial mineral water free to guests.
Write for illustrated booklet.

FOR RATES ADDRESS

A. C. WHITE, Manager,

Lily Dale, N. Y.

JACKSON : COTTAGE,

11 Third Avenue,
Lily Dale, N. Y.

Having enlarged the Dining
Room, made other improvements
and secured competent help we
are better prepared than ever
before to cater to the comfort
of our Patrons.
Good Meals, Good Beds, Large
Veranda, Reasonable Rates.
For particulars and program,
address with stamp.

A. H. Jackson, Proprietor.

RATES, \$8.00 to \$10.00 PER WEEK.

TABLE BOARD \$6.00 PER WEEK.

MOORE COTTAGE,

Corner Cleveland Avenue and Marion Street,
Facing Lake. Central to all Meetings and
Places of Amusement. * * * * *

Buffalo, N. Y., Office, 17 West Eagle St.

P. O. Box, 38, Lily Dale, N. Y.

GEORGE P. MOORE, Prop.



The South Park House,

J. H. CHAMPLIN, Prop.

NEAR THE AUDITORIUM.

Newly Papered,
Thoroughly Renovated.

RATES:—\$1.00 to \$2.00 per day,
21 meal ticket, \$5.00; 7 dinner
tickets, \$2.00; single meals, 25
to 40c.

The - White - Restaurant - and - Bakery

Newly Furnished, Thoroughly Renovated,
Under New Management, will serve

Regular Meals at Reasonable Rates. Lunches at all Hours.

All Kinds of Baked Goods From Our Own
Ovens, Fresh Every Day.
Ice Cream, Ice Cream Soda, Grape Juice,
Summer Drinks, Candy and Cigars.

Good Meals, Cool Dining Room, Prompt Service.

The Iroquois

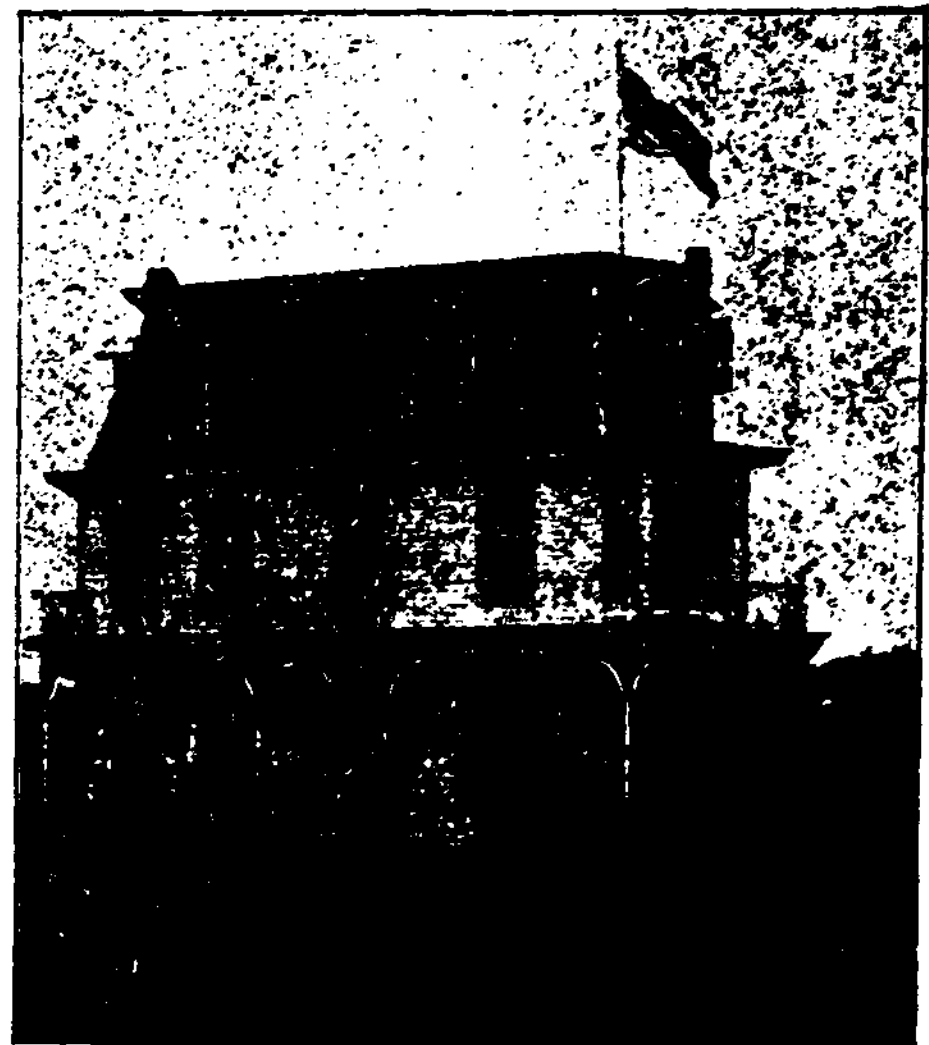
NEAR THE DEPOT.

Licensed Hotel.

Lunches and Dinners
a Specialty.

Also rooms on Assembly Grounds

J. C. SCHEU, Prop.



Shady Side Family Hotel.

Very nice improvements.
The hotel is situated on the Lake.
A short walk from the station

\$1.50 Per Day and Upward.

Breakfast and supper 25c,
Dinner 35c; 21 meal tick-
ets \$7.00; Board and room,
\$7.00 per week and up-
ward.

MRS. E. DENSMORE, Prop.

Lily Dale, N. Y.



The Sunflower \$1 a Year in Advance.

Reply to Some of the Many Critics of the Morris Pratt Institute.

BY MOSES HULL.

At the Annual Convention of the Morris Pratt Institute Association there was a vote passed "That we request our President, Moses Hull, to write and publish in the Spiritualist papers, an article correcting some of the errors concerning the Morris Pratt Institute and its work."

As a critique is, according to Webster, "a critical examination, dissertation or analysis of a thing," it is only by courtesy that many of the fulminations published with the apparent design of injuring the Morris Pratt Institute, and crippling its work, can be called critiques.

I may be permitted to preface my remarks with the statement that anonymous letter writers are neither brave nor wise—their effusions receive no attention from me. Occasionally, for amusement, I read parts of such letters before committing them to the flames. Honorable ladies and gentlemen are never afraid or ashamed to place their names to their effusions.

Paul was not far wrong when he said, "We can do nothing against truth, but for the truth." The most of the guns that have been turned against The Morris Pratt Institute have been wrongly loaded; the danger from such is at the breech—never at the muzzle. When the smoke of the battle is cleared away, the Morris Pratt Institute will be found standing as firm as the rock of Gibraltar, and as serene as the Sphinx of Egypt. Every word said against the Institute will eventually strengthen its work.

We have recently had our Annual Convention and meeting of the Board of Directors. All marvelled at the work done by the Institute, both educationally and financially. The debt which "hangs like an incubus," is already reduced to \$755.34. The building is in repair, and, with the exception of two or three rooms bed, is furnished throughout. Is it possible that those who began less than two years ago, and have raised about \$6,000, and put the most of it in improvements on the property, are, after all that effort, to be either killed or scared at an "incubus" of less than \$800? Those who thus judge our workers know little of the stuff they are made of. The credit of the Institute is today good for ten times the amount of its indebtedness. Those who know it the best will trust it the most.

The supposition that the Board of Trustees can be held for the debts of the Institution is pure imagination, and has no foundation in fact. This I say after consulting the best lawyers in the State.

The students, which some writers have represented as only six, and others as only ten, were fourteen in number. Our catalogue, which is just out and anyone can have for the asking, gives the names and addresses of each one of them. The publishing of this catalogue was driving a stake from which to measure. From a class of only fourteen in 1902-3 to one of that many hundred in twenty to fifty years, is an excellent showing. The school, under proper management, and with the cooperation of those who need it will grow in that, or a greater ratio. Opposition based on ignorance of what the school is and does, will, like a mad serpent, sting itself to death. If we have all the students who have promised to be here the next term, we shall have over fifty. We, however, count no students until they are on the grounds.

Our cautious critics all seem to be "friends," at least they say they are. "Who was it that prayed, 'God deliver me from my friends'?" Well, these "friends" who have undertaken to write the school down, in order to have a home for poor mediums, have evolved the most of the "facts" which they use, out of their own inner consciousness. Very few of them will wash.

If Mr. Francis' questions had not been quite thoroughly answered by Mrs. Stewart, Mr. Barrett, and Mr. Peck, I would take them up *seriatim*. As it is, I will only refer to a few points.

With regard to the "large committee of learned Spiritualists" to get up a curriculum for the school, I vote "Yes," every time. Will Bro. Francis please select the committee? I have only one favor to ask; that is: let that "Committee of learned Spiritualists" be composed of men and women who have interest enough in

the Morris Pratt Institute to, at least, become members of the Association which is responsible for its existence.

One anonymous writer from Waukesha wants the books overhauled. Our books have ever been open to the public; it would cost that writer but little to come and examine them. It is only thirty miles distant. Why did not he or she ask to see our books before rushing into print with insinuations? This party will search a great while before he or she finds a cent of his or her money misappropriated. Very little has come from Waukesha, and that not from anonymous letter-writers. The interest of this writer is, perhaps, wholly on account of others.

Mrs. Clara Watson "once upon a time," through the columns of *The Progressive Thinker*, selected better men for the officers of The Morris Pratt Institute than those who now fill that position. I seconded her motion and offered to help her select them; but her interest was not deep enough to induce her to become a member of the Association, nor to do anything in its behalf.

One man who favors Bro. Francis' "large committee," was once upon a "time" so much interested in a school that he assisted it with a cool \$300. If his interest had not run out that man would be an excellent one to put on as chairman of the committee. But his interest in this school has not yet reached deep enough to lead him to assist, by as much as one cent, those who are sacrificing their all to make this school a success.

This man ought to be teacher of the homiletic class. He is just the man to tell that class how high to raise the hand when one pronounces the word, God. As he decides that The Morris Pratt Institute is no more needed than "the fifth wheel to a wagon," perhaps the interest will hardly justify his taking a position on Bro. Francis' committee. His interest is on the rapid decline. On November 7, 1902, he wrote me a beautiful letter that I prize highly. In that letter he says, "I am deeply in sympathy with your educational movement, which centers in White-water, and I can see only success in that line of work so needful." [As needful as the "fifth wheel to a wagon"]

As to the question of what the public schools teach and do not teach, that is nothing here nor there. Mr. Francis knows, and others ought to know, that in the public schools, few of the studies are elective. In a few cases students may take their choice between two studies, neither of which is needful to fit our students for their work. I submit it is not just to refuse students the lessons they may need to fit them for their work unless they take a four years course in a curriculum not desired. There are many studies which may be important to others and yet not necessary to fit a person to take a place on our platforms. Besides that, our most important studies are not taught in the public schools. Even if they were, we have, and expect to have, students who could not be admitted into the public schools. I think that if Bro. Francis will visit our school next fall and winter he will find students there between forty and sixty years old. Such can find no place in our grammar schools or in our high schools.

Bro. Harrison D. Barrett writes an able article. The only real difference between him and the managers of the Morris Pratt Institute, is when he says, "I can see no objection to making the standard of admission to a Spiritualistic school a very high one, even requiring that the pupils should all be high school or academy graduates, ere they sought admission therein."

Here is one of the places where Bro. Barrett and I part company. I see no reason why we should eternally doom to ignorance those who in their young days, through no fault of their own, failed to get such an education as is now offered to the young people of America. The principles of grammar, rhetoric, and many other common school studies can be taught in the Morris Pratt Institute as well as elsewhere. Why cannot those who are beyond the high school age come and learn these necessary branches? Will Bro. Barrett, or somebody, tell us? We work for such and invite them to our school. Please show us where we are wrong.

The editorial in *The Thinker* which questions my sanity may be more than half right; on that point I will offer no defense. What I said that leads the editor to think that I have "run off the track of common sense";

is, however, true. We are today losing ground everywhere in the ignorant platitudes of many of our speakers.

Good old Father Conger thinks that I have hauled 15,000,000 Spiritualists over the coals. That is on two things: The first is our pretended statistics in reporting the number of Spiritualists in the United States, and the second is, Whether Bro. Francis is correct in his estimate of the Spiritualists must, in order to carry out worn-out speakers and let the Morris Pratt Institute go to the wall. If the number of Spiritualists should fall some 14,000,000 short of the 15,000,000 estimate, the guess of those who report the numbers, Or if Spiritualists should find themselves able to care for our few worn out workers and at the same time take care of the Morris Pratt Institute, then the "hauling over the coals" applies to the supposed statisticians, and to Bro. Francis' guesses. I know Spiritualists do not number 2,000,000, and I know they are both able and willing to care for our workers and assist in preparing to do the work of Spiritualism. Hereafter I will have to label my "goats," as Artemus Ward said, as "sheep." Bro. Conger can understand them. I will now say that true Spiritualists will sustain the Morris Pratt Institute, and will at the same time care for all deserving mediums.

Bro. Francis thinks we should select and send to school those who have an aptitude for the work they are expected to do. So I will ask Bro. F., Do you know one young gentleman or one young lady who is adapted to the work and who needs an education? If so, select and send such a person along with me to Bro. Peck; he knows several. I know many such, and have at my own expense, kept one in the Morris Pratt Institute. I shall continue to do so. Will Bro. F. through the *Thinker*, and otherwise encourage others to follow that example? If he and others will all into line and do such a work, we will be compelled to double the capacity of our school buildings (for which there is plenty of land) as well as to look out for more teachers.

If Bro. Peckles will give us a little financial aid, I will give him the pledge of the managers of the Morris Pratt Institute that our homiletic class will not be subject to the charges he brings against the one in which he graduated. If Bro. Congar or Sister Watson will each send a student or two will enter into bonds that this school will not be a sectarian school.

Come, you great Spiritualistic reformers, do something more than to stand back and object. Please do not misrepresent yourselves: You have talents for something better than that. The work you are now doing is beneath you. Take hold of this educational work, and the right to file in your objections.

Let us unite and make the Morris Pratt Institute what it should be—the equal of any school in the land. I am ready and willing to step down and out of it, if you desire, will you step in or see that others take hold and do the work needed? If you will I promise to contribute not less than one hundred dollars per year to assist you in your work. I further promise to visit the school occasionally, so that when I can know what I am talking about. Now if you refuse to take work, please do not stand outside and put the breaks on the wheels of educational progress.

Books on Sale at the N. S. A. Office.

The following valuable books are on sale at the N. S. A. Office. These books have been contributed by the authors to the National Association to aid it in its good work, with permission to sell them at the reduced prices quoted. Each book has peculiar merits of its own, and all should be in every home.

Occult Physician, Medical, Mrs. J. L. B. E. S. T. God's Smiles, Fiction, Maggie Oliver, Wedding Chimes, For Wedding Occasions, D. P. Hughes, Leadeth of Truth, Karl, .30 Whether the Wind Bloweth, Verner, .30 Violet's Poems, Braub, .10 Three Jubilee Lectures, Peckles, .25 Longley Beautiful Songs, words of a two volumes in one cover, .10 A fine picture card of N. S. A. Headquarters, .10 Any of the above is a bargain at the price and will be sent at postpaid. M. T. LONGLEY, Sec. 600 Penn ave., Washington, D. C.

"All things work easily with love and hard with hate." "When impurity is riot it finally becomes a consuming fire."

He Knew What It Was.

A certain minister, while passing down the village street, observed one of his parishioners seated at his cottage door supping his broth.

Thinking this an unusual proceeding, he stopped and asked him what was the matter.

"Oh," replied John, "the chimney is reeking a bit, so I can't outside to sup ma broth. Ye had better gan in and gie the missus a bit advice aboot it."

The minister had scarcely opened the door when a female voice exclaimed, "Is that thoo agyen, thoo awd rascal?" And the minister's hat was crushed over his eyes with a stool.

Without making a remark the minister closed the door and, stepping up to where John sat, said solemnly, "John, our chimney at home smokes sometimes too!"

The Seven Sleepers.

The Seven Sleepers were seven noble youths of Ephesus, who in the time of the Decian persecutions, it is said, fled to a certain cavern for refuge. They were pursued, discovered and walled in the cave, the perpetrators of the deed hoping to mete out a cruel and horrible death. However, according to the legend, they were made to fall asleep and were miraculously kept alive for nearly two centuries. Their names are given as Maximian, Malchus, Martinian, Denis, John, Serapion and Constantine.

Some Practical Advice.

It is not necessary to leave your home and friends, give up your occupation or put on a uniform to do good. Here is a simple way: When you hear a good thing said about a man, tell him. This line of missionary work does not take any of your time from your legitimate business. —Atchison Globe.

The Subject He Liked Best.

"You talk well on the subject in which you are most interested," said the impertinent girl.

"And what is that?" said the man, smelling a compliment.

"Yourself," said the impertinent girl demurely.

An Appropriate Name.

Edna—I don't know whether to call my Boston bull terrier Pompey, Scipio or Caesar.

Arthur (who has had a sad experience with the terrier)—I thing Agrippa would be a very suitable name for him.

Relaxation.

"I feel happy today," said the club woman. "I haven't a thing in the world to do, not a club to attend. I'm going to clean house and have a good time." —Pittsburg Dispatch.

You travel toward the grave fast enough at best. Don't take a fast train. —Atchison Globe.

The glorious present, when compared with the dark past, fills my soul with joy at the future. —A. Z.

BOOK NOTICES.

Any of These Books Can be Had at This Office on Receipt of Price.

SELF-CONTRADICTIONS OF THE BIBLE. 144 propositions embodying the most palpable and striking self-contradictions of the Bible, with a summary. Compiled by W. H. Burr. Paper, 15 cents.

THE CHRIST MYTH. By Elizabeth E. Evans. Showing that the Christian Christ is a composite of earlier messiahs, and is not a historical character. 25 cents.

ECCE DIABOLUS. This pamphlet by the Arch Druid of Great Britain is written to show that Devil Worship and Jehovah worship are identical. Paper 25c.

MEN, WOMEN AND GODS.

This work by Helen H. Gardner is a very able one. It has been considered by many as her best writing and an authentic and authoritative work. It is well bound and printed on fine toned paper. The contents consist of chapters on Men, Women and Gods; Vicarious Atonement; Historical Facts and Theological Fictions; and the appendix contains an address to the clergy. A fine Introduction by Col. Ingersoll. Paper, 50 cents; cloth, \$1.00.

INFIDEL DEATH-BEDS.

have ever been a fertile theme for pulpit eloquence, and the clergy have drawn harrowing pictures of the fears and the recantations of sentiments held by the greatest Infidels of the world. This book gives a true account of the death beds of a number of noted Infidels and shows the claim of recantation to be simply clerical dreams. The author is one of the ablest English writers. Paper, 25c.

WOMAN, CHURCH AND STATE.

This is Matilda Joselyn Gage's last and best work. Every woman ought to read it. It handles the subjects legitimately connected with it in a fearless manner and calls them by their right names. It is nicely printed and bound and will make a nice presentation volume. It ought to be widely read for the light it will throw on many subjects. Cloth, \$1.50; paper, 75 cents.

FATHER TOM AND THE POPE; OR A Night at the Vatican. Written probably by Sir Samuel Ferguson. This is an interesting story and on account of the information contained in it is well worth the perusal of those who "have no time for novels." Cloth, 50 cents; paper, 25 cents.

The Sunflower, \$1 a year.

Spiritualist Badge

The Sunflower Jewelry.

READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of nature on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others.

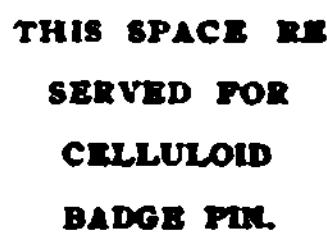
As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.



BADGE PIN, \$1.50



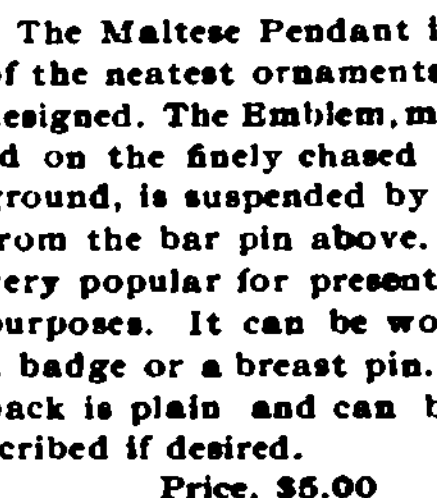
LAPEL BUTTON, \$1.50



CELLULOID PIN, .

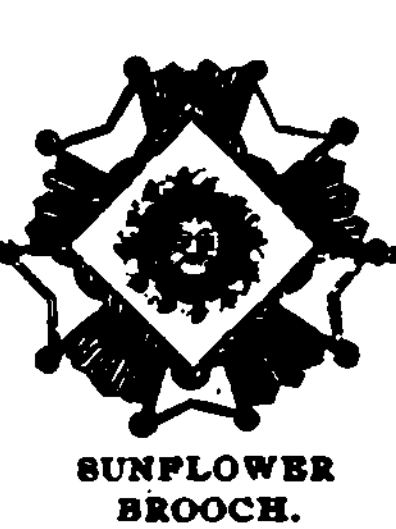


MALTESE PENDANT



MALTESE WATCH CHARM.

The Sunflower Brooch is a very fine badge or breast pin. Between the five fluted points showing is gold are five sections of white enamel, the combination making a very beautiful background for the emblem. They are very popular with the ladies as a brooch or breast pin. Price, \$4.00.



SUNFLOWER BROOCH.

FOR SALE BY

The Sunflower Publishing Co., Lily Dale, N. Y.

Plain Talks About Spiritualism—Physical Manifestations.

G. W. KATES.

Under this head is classed raps, table tipping, levitation, slates, picture-drawing, planchets, spirit-photographing, independent music on instruments, independent voices (with trumpet and other device), passing matter through matter, carrying of material objects without visible agency, passing of spirit hands or feet, materialization and de-materialization of spirit forces, transfiguration of human forms, etc.

Attendant upon these are varied manifestations, which create a wonderful variety to carry positive evidence that an external agency is controlling the ponderable forces of earth contrary to our knowledge of human relationship thereto. If there is an agency at work that is not human or earthly, then we must surely accept the evidence of our physical senses, and be willing to receive whatever intelligent communication may be derived therefrom. That there are occult forces at work in the material realm, contrary to all known laws of gravitation and ponderability, quickening the inert, introducing to us unknown modes of motion and upturning our views of molecular affinity, is patent to most all thinking and enquiring people. But not all of these are willing to admit that an intelligent entity is utilizing and controlling these occult forces. To prove that a being is back of a manifestation, is not agreeable to the preconceived opinions and prevents a sufficient investigation to produce such a result.

But the earnest searcher for truth does not because of undesired or unexpected results. Innocent children discovered intelligence in the slates at Hydesville, N. Y., in 1848, and that fact could not be hidden—on the contrary, many persons sought for the evidence. That there is intelligence (hence an individualized personality) back of the raps, has been proven to several millions of people in the half century, since the Rochester rappings, and that shows the universality of the law under which the facts are produced. And the same has been true of the enumerated forms of physical manifestations. Each and all have in some manner proven that personality is back of the production—and that personality is not an earthly one. The results are not within the possibilities of matter related to laws in control of the dimensions of space that we occupy; hence, must be from the plane of life occupied by personality relieved of the crude physical embodiment that we call earthly. And these intelligences say to us in these varied ways of communicating, that they are spirits of our loved ones, debarred from the flesh of earth, and incarnate in the spiritual forms evolved therefrom.

If they are not spirit persons inhabiting the dimension of space we call the spiritual realms, then what are they? They have proven their identity to millions, and are able to prove it to any earnest seeker. It is no longer a case where the burden of proof rests upon the claimant, for this proof has become universal. When a fact is isolated or indigenous to a locality, it does not express a universal or even diffused principle or force. But when found operative in all sections of the globe, to peoples irrespective of caste, color or condition, it proves an inherent natural phenomena that may be universally manifest. To dispose its claims, counter phenomena must be produced. The Spiritualists have proven their personality back of so-called occult phenomena. If there is not spirit manipulation, then what is it? When the statement that the phenomena are not produced by spirits becomes an affirmation, it must be proved by as positive phenomena as the affirmation of spirit force is ready to demonstrate. Thus the physical phenomena produced by spirit agency is before the world for proof or disproof. It rests its case with the claim that it is under the operation of natural law; for there is nothing outside of nature. The spiritual dimensions of space are related to law and matter, of which the earth is an expression of form and force of evolution. In other words, earthly matter is continually evolving spirit matter that occupies planes of dimensions not cognized by our crude senses. The spirit world is thus a real world, and the spirits incarnate personalities.

If there is spirit and soul in humanity, then there must be these forces in all matter animate and inanimate. The physical phenomena has taught us something, and is not merely a plaything for our amusement. Nor do spirits produce such manifestations "just to see what they can do," but to unite the two planes of existence in direct physical contact. Paramount to this is the desire for an intercommunication that shall destroy all isolation and separation—uniting loved ones and restoring or sustaining the master minds of the world. Physical manifestations are related to our materiality, and naturally are related to the physical hence in one occurs a differing quality from the other. All cannot have the same gifts or talents; and each one is different in form and feature. This relates to incarnate spirits as well. How, then, can each person receive the same manifestation of the spirit? "Like attracts like." This explains the variety in physical phenomena, and accounts for crudity, and as well for refined. What you receive is apt to be as you have sought; but the best comes to those who in truth and purity seek for the highest.

As all people are psychics, they can each obtain spirit communion, but there is much for each to do before it is realized. And when received, it is to be properly utilized if retained.

PSYCHICS.

BY ARTHUR F. MILTON.

Nervousness is often mistaken for sensitiveness. True sensitiveness is that which is positive to excitement or noises of a material nature—i. e., mental and physical disturbances. The first named is a disease; the latter a gift, which makes the poet, artist or author. The two, however, are frequently so closely allied that one may be mistaken for the other, until results disjoin them. But sensitiveness may be accompanied by nervousness as it may be by other disease, and hampered accordingly. Physical health is as needful to a sensitive for concentration of mind as it is for the artisan, financier or man of business. But moral health always insures physical health in the end, though the latter may not insure the former.

Faith engenders desire; desire, activity, and the latter self-confidence. Hope frees the mind from doubt and opens it to inspiration for selfhelp. Charity invites better feeling for our fellow-mortals and leads on to success—Faith, Hope and Charity are the structural principles of religion, government and society; and are thus the friends of the individual as well.

To deny others the privileges enjoyed by us without restraint, marks the narrow-minded soul, unfit to force his influence on a willing listener. As the cause, so the effect. An inconsistent mental vibration can make but an inconsistent convert. A moral teaching can only be effective in the conviction of ones own power of exemplifying it.

As growth and progress is exemplified by the liberality of the age, so it is exemplified by man as he becomes liberal, generous or tolerant with age. Penuriousness, captiousness and uncharity therefore intimates retrogression.

The deference paid to wealth or position may assume the garb of gentility, but the soul of the real thing is always lacking. True gentility can not play false.



C. Walter Lynn,
THE EMINENT
Healer
AND
GIFTED PSYCHIC.

Address, 855 Grove Street, Oakland, Cal.

Health and Strength Restored

—BY—

Nature's Methods

FOR THE CURE OF

MENTAL AND PHYSICAL AILMENTS.

OBSESSIONED

For Free Diagnosis of Disease

Send five two-cent stamps, age, name, sex and own handwriting.

Readings and Business Advice
By Mail, \$1.00 and two Stamps.

"I have never known a more competent, reliable and truthful medium for the Spirit World, than Chas. Walter Lynn."
—JOS. ROBERT BUCHANAN.

As an excessive panicking to the appetites constipates the physical functions, too much thought for self (self love) constipates the mind.

He who penetrates the earth may find gold, but only he who penetrates causation will find truth.

A tender conscience seldom leads to financial success.

"The steps in climbing a mountain are very arduous, but the misstep will send one rolling down its sides on to the jagged rocks below in a few moments."

U. S. AND FOREIGN COPYRIGHTS.
PATENTS
AND TRADE-MARKS.
Consult us if you have an idea in the way of invention you desire to protect. Those using trade-marks, should secure exclusive right to same by registration. Best services at reasonable cost. Send description and receive advice free.
Columbia Copyright and Patent Co., Inc.
WARDEN BLDG., WASHINGTON, D. C.

The Sunflower \$1 a Year

TABULA MAGUS.

A valuable assistant giving you the best hours of the day for successfully governing your affairs of life. Tells you the best time for buying and selling stocks. Price complete work, \$1.00; abridged work, 50c. Address:

N. H. EDDY, Astrologer,
148 Prospect Ave., Buffalo, N. Y.

In The World Celestial.

BY T. A. BLAND, M. D.

Is a wonderful book, being a record of the actual experiences of a well-known literary man, who, while in a hypnotic trance, spent ten days in the realms where dwell the so-called dead, and with his dead sweetheart as his guide, made a tour of the heavens and hells.

In Best Cloth Bindings With Gold Title, Price \$1.00.

FOR SALE AT THIS OFFICE.

Authors Seeking / Publisher.

Manuscripts suitable for issuing in volume form required: an established house; liberal terms; prompt, straightforward treatment. Address:

141 Herald, 23d Street, New York 99th

SPIRITUALISM

Become a Genuine Medium in 30 days. Get direct communication from your loved ones (supposed to be dead) while helping you in every event of life, protecting you day and night from the hypocritical and the evil minded of this and the other world. Through

SELF-HYPNOTIC HEALING I have lately made a wonderful discovery that enables all to induce the hypnotic state instantly. REND THE V

SEE YOUR SPIRIT FRIENDS and talk to them direct through this phenomenal power, actually, awake at any desired time and thereby cure diseases and bad habits.

ANY PERSON CAN induce this sleep in themselves, read the minds of others, solve hard questions and problems in this sleep, and become an expert in the art. I have lately made a wonderful discovery that enables all to induce the hypnotic state instantly. REND THE V

Mail Course of Five Complete Lessons will be sent to anyone for enabling you to do the above. Send to the Skeptical Subject Examination.

Address Prof. R. E. DU TOIT, Ph. D., Lincoln, Nebraska.

SAFE INVESTMENT FOR SPIRITUALISTS.

Money Invested in Dr. Peebles' Company Will Draw Handsome Dividends From the Day of Investment. Your Stock Will Also Double in Value if Held a Few Years.

IT IS THE WISE INVESTOR WHO SUCCEEDS.

Are you looking for a good Safe investment that will pay you handsome dividends from the start, and will, at the very least, double your capital in a year or two?

If so, it will be well for you to investigate the investment opportunity offered by Dr. Peebles Institute of Health. Some months ago the Dr. and his business associates incorporated their medical business at Battle Creek, in order to secure certain legal protection granted incorporated companies. Believing that the earnest cooperation of Spiritualists of the country in this great work would add still further the wonderful growth and success of the company, the doctor and his co-workers have decided to place a portion of the treasury stock in the hands of the Spiritualists throughout the country. A large amount of the original block of stock offered has been taken, but there are still a few hundred shares to be sold at the original offer before the price advances, so if you are interested write at once for particulars.

You do not need to be wealthy to share in the doctor's company; the small investor is just as welcome as the large. The man investing \$50 or \$100 will use his influence for the company just as will the one investing many thousands, and it is the good wishes and support that is desired more than the money.

A small amount properly invested where it will draw good dividends and continually increase in value is worth many times the same amount if allowed to lie idle, or put away in a bank where it will draw only 3 or 4 per cent at best.

Money invested in Dr. Peebles Company to-day under his present offer will draw handsome dividends from the first, in addition thereto, the stock will increase in value so that at the end of two years at most it will be worth two or three times what you paid for it.

If you have any amount above \$10 you can spare for investment, write for full particulars at once. Seven per cent dividends are guaranteed from the first, and much larger ones can be expected after the first year.

Address

DR. J. M. Peebles, Chairman,

Box 2421, Battle Creek, Mich.

THE LAWS OF NATURE

Governing the Acquisitions of Health, Wealth and Happiness.

BY DR. C. TIDWELL.

Mailed in sealed envelope to any address upon receipt of fifty cents. You cannot afford to be without it. A brief sketch of the history of Dr. Tidwell's work, mailed with it as a convincing proof of the efficacy of his teaching, and everybody who knows him acknowledges that he is "a living example of his teaching." For sale at this office.

DR. J. S. LOUCKS

Is the oldest and most successful Spiritual Physician now in practice. His cures are

THE MOST MARVELOUS

of this age. His examinations are correctly made, and free to all who send him name, age, sex and lock of hair, and six cents in stamps. He doesn't ask for any leading symptom. A clairvoyant doesn't need any. He positively cures weak men. Address:

J. S. LOUCKS, M. D.

Stonham, Mass.

BANGS SISTERS,

Phenomenal Mediums.

Independent Slate and Paper Writing Spirit Portrait Work a Specialty Readings by Mail. Send 4c Stamps for Booklet.

654 West Adams St., CHICAGO.

Telephone 1912 Ashland.

DOCTOR FELLOWS

THE WELL-KNOWN PHYSICIAN.

Cures Where Others Fail.

FOR PROOF READ HIS BOOK.

These Addressed with Envelope, sent to your home, containing a full description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidence of success. Address: DR. E. P. FELLOWS, Vineland, N. J.

Dr. Fellows has cured so many advanced and difficult cases of a private nature which were looked upon as incurable that he is now considered, far and near, as the most reliable and trustworthy physician in his specialty.—Editor American Journal of Health.

DR. FELLOWS is one of our distinguished progressive physicians in whom the afflicted should place their confidence. Those treated by the doctor have only words of praise for him.—BANNER OF LITER.

Independent Letter Writing By Mail.

Parties desiring independent written communications from departed friends, can receive instructions for same by sending stamps to Lizzie S. Bangs, 604 W. Adams St., Chicago.

BIG BIBLE STORIES.

BY W. H. BACH.

The big stories of the Bible in the crucible. Not ridiculed, but calculated mathematically.

This is one of the most convincing arguments that can be brought forward that the Bible was never intended to be taken literally. That it is a series of symbols and must be so considered.

There were 600,000,000 bushels of quails that fell during the "rain of quails." Noah had 40,000 animals in the Ark, with food for 30 days. The animals were made, brought forth Adam, and named, at the rate of 44 per second, etc.

Col. Ingersoll, in a personal letter, which is still in the possession of the author, said: "It is the best I ever read."

Cloth, 50 cents.

The Sunflower Publishing Co., Lily Dale, N. Y.

Canvassing Agents Required

To obtain subscriptions for a modern, established, monthly literary magazine. Fifty cents a year. A commission of 50 per cent will be paid. Whole or spare time. Male or female. Address: MAGAZINE, The Abbey Press, 114 Fifth Avenue, New York City.

You Can Make 40 Per Cent Commission in your whole spare time. Money easily earned. Address, SUBSCRIPTION DEPARTMENT, The Abbey Press, 114 Fifth Avenue, New York City.